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WOMAN'S WORK

Vol. XXIV. FEBRUARY, 1909. No. 2.

FEBRUARY 1, the International Opium Commission, which was proposed by the State Department at Washington, convenes at Shanghai. Siam is the last and twelfth nation to join the Commission.

THE Assembly's Board of Foreign Missions has voted to unite with the German Reformed Board, and other friends of Missions among Mohammedans, in observing February 21-28 as a Week of Prayer for the world under Islam. Will not the Women's Societies gladly join in this observance?

IT is estimated there are 20,000,000 Mohammedans in China, of whom about nine-tenths are in four western provinces; Peking has 100,000. The largest group of them in Central China is found in Nanking, where there are more than three thousand Mohammedan families. They have twenty-four mosques and are now building a large, handsome one outside the city gates.

A REVIVAL comparable to that in Wales is reported from Shansi Province, China.

SHANTUNG College has 245 students and above nine-tenths of them are professing Christians.

TSINGTAU Station has a parish of 1,400 heathen towns.

FROM out the death chamber of the Empress Dowager at Peking, there floats a sad whisper of unhappy last hours of an imperious old woman who saw herself helplessly facing the unknown. Whatever dread crimes history must record to her name, who can resist a throb of pity for great Tze Hsi, poor Tze Hsi? "I had thought of her as a monster," said a woman missionary, after standing with the crowd on the wall of Peking gate in 1901, to see the royal retinue return from flight; "but when I saw her face as she looked up with an expression of womanly interest—a face intelligent and not unkindly—I lost my former feeling. I said to myself, 'How you have been deceived by evil counsellors!'"

CHINA'S millions garbed in mourning white and blue, red buttons banished, bells and musical instruments silenced, barber shops closed, schools closed, weddings forbidden, officials prostrate and wailing daily in temples, all over China, before the tablets of the late Empress Dowager and of the Emperor who "ascended upon the Dragon to be a guest on high,"—these tokens are required by the imperial code. It is pleasant to hear that missionaries and Chinese Christians in many places respectfully improved the occasion by special sermons and prayers for the new government.

TWO-years-and-ten-months old little Pu Yi, borne in the arms of his father, Prince Chun, was enthroned Emperor of China, Dec. 2, and for a few hours mourning was suspended, red lanterns swung in the streets and the yellow dragon flag was flying. Twenty-eight nurses, it is said, have been selected for the Palace service.

RECOGNIZING that the long mourning period prescribed for royalty in China would seriously interrupt the administration of government, some radical proposed to reduce the period to one hundred days. *The North China Herald* publishes the Regent's reply:

"Our feelings will not consent and We shall observe with reverence, in strict adherence to the rule of ancient time, twenty seven months of mourning and shall carry out all the acts of sacrifice and worship prescribed by canon."

A NEW church at Chefoo was dedicated, free of debt, last September.

ONE name which appears for the first time in our missionaries' list requires an introduction, for Miss Effie Murray has joined Hunan Mission from on the field. She has been seventeen years in China, for most of that time in connection with the Friends' Mission at Nanking; latterly she informally assisted our mission there and at Soochow. Mrs. Lingle writes that her coming makes them feel "rich" at Siangtan.

THE resignation of Dr. Frances F. Cattell of Soochow was offered on account of circumstances in her own family. In her connection of twelve years with Tooker Memorial Hospital, she has rendered a wonderful service. Dr. E. Esther Anderson is left in sole medical charge at present, but expects to be joined in March by Dr. Agnes M. Carothers of West Newton, Pa. Dr. Cattell's last Hospital Report covers nine months preceding July 1, 1908:

In-patients	135
Dispensary visits	6,402
Out practice visits	235

RECENT gifts to China missions:

Land, a wall and mission residence at Changteh, Hunan, from the Women's Society, Phila., $3,250.

Equipment of Chenchow Hospital, Hunan, through Miss Valeria Penrose, $2,000.

A new chapel at Ichowfu, Shantung, from the Presbytery of St. Louis, $1,319.27.

Residence for single women at Tsingtau, Shantung, from Mr. A. A. Hyde, $3,000.

Land and wall at Tsingtau, from Mrs. Hugh O'Neill, $2,000, and from "A Member of Fifth Ave. Church, New York," $1,000.

Land at Tsinanfu, Shantung, from Rev. John Murray of the Mission, $750, and from Mr. L. H. Severance, $1,000.

Chapel work at Tsiningchow, from Second Church, Knoxville, Tenn., $50.75.

Water supply for hospitals at Weihsien, Shantung, from Classon Ave. Church, Brooklyn, N. Y., $100.

Hangchow College building fund, from Mr. and Mrs. B. D. Gamble, $5,000.

Ibid, from Mr. Nathaniel Tooker, $1,000.

Ibid, from Mr. John H. Converse, $2,500.

THE Treasurer of Chile Mission is Miss Florence Smith; of Siam Mission, Miss Galt; of Peking Station, Miss Ellen Ward.

THEY had "a most unusual caller" at Fukui, Japan. A chief engineer, from a city on the railway line, wanted to engage Rev. J. G. Dunlop to go and conduct Christian meetings for railway employees; they would provide a place and, if possible, a pass on the road. "We are not accustomed on this West coast," writes Mrs. Dunlop, "to requests to teach Christ. They ask us for English, music, cooking, dressmaking, everything but the thing we want to give them. This opening will be gladly entered."

MRS. THOMPSON of TOKYO says of the visit of the fleet: "The blue-jackets seemed so polite and democratic. We were proud of them. It was inspiring to see the air alive with Japanese and American flags in sisterhood."

BY date Nov. 26, Mrs. W. A. Briggs reports their party for Laos arrived at Raheng and about to start on the home stretch. To her it was a true Thanksgiving Day, for it brought letters from her laddies left in Wooster, Ohio. This party sailed from America Sept. 16.

A GRAPHIC account of how Dr. and Mrs. Sharrocks were received at Syen Chun, on their return from furlough, has been sent home by Rev. Harry Rhodes:

"We passed through the gates into the midst of hundreds of people. At home with such a crowd around the depot, you would expect to see a presidential candidate. The Doctor and his wife were nearly crushed by the host of Korean friends who bowed low before them, who stooped to touch even their garments. Women took Mrs. Sharrocks' hands and kissed them fervently, while tears of joy trickled down their cheeks. Two hundred school-boys were lined up on either side of the street, headed by two Korean bands; the boys wore the same kind of a cap; upon signal, they saluted and marched through the main street in perfect order, with a hundred torches swinging along the line—all this in honor of the returning missionary and his family who had cured their diseases and pointed them to the Great Physician. Nine years ago when this family and one ordained man entered this place, the first missionaries, the people did their best to keep them out, As we passed the large church building well lighted, the crowd turned in to give thanks for the safe return of their beloved missionaries. It was a scene worth coming 10,000 miles to see."

MISSIONARIES, chiefly medical, of the C. M. S. are much in contact with Mohammedans on the Northwest frontier of India, bordering Afghanistan. Although into this land no missionary is allowed to enter, many Afghans go for help to hospitals across the border, and the Gospel is carried back with these patients to villages and towns where, at present, the preacher cannot follow.

BECAUSE converts from Islam, two Pathans belonging to the C. M. S. Quetta Mission, in Baluchistan, have been either tortured or murdered, in a little over a year, by subjects of the Amir.

THE British Columbia Mission last year celebrated Jubilee. The ferocious Indians whom William Duncan found in 1857 are civilized and prosperous. The Dominion Government lately purchased some of their lands and ninety-five per cent. of the Indians receiving the money opened accounts in savings banks. "One Indian woman who lately died left forty dollars to each church in the diocese."

Our Missionaries in China

—EXCLUSIVE OF HAINAN—AND POST OFFICE ADDRESSES.

Tengchou *via Chefoo*, Hunan *via Hankow*, Hwai Yuen *via Nanking*, Shuntefu *via Peking*.
Always safe to write: *American Presbyterian Mission.*

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Mrs. Carroll H Yerkes, "

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For information concerning other Societies working in this field, consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.* * Not in formal conuection with Women's Boards.

Souvenirs of Travel in China

I. How We Saw Yuan Shih Kai.

It was the last day of April and Dr. Maud Mackey and I were returning by train from Paotingfu to Peking. We had scarcely pulled out of the station before her quick eye discovered an unusual excitement on board, and she inquired into it. The conductor told us that the Viceroy of Chihli Province was coming towards us in his special car, but it was not yet known where the trains would meet. Consequently, at every way station on the route, our eyes were entertained by gay squads of Chinese cavalry and crowds of men waiting expectantly, and our train was held up in each place until ordered by telegram to move forward.

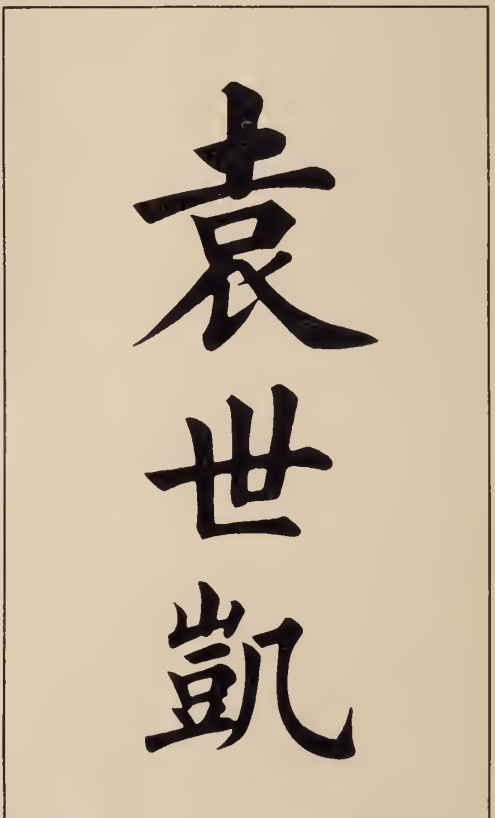
Nothing could have suited me better than the prospect of setting eyes on Yuan Shih Kai, for I had acquired an admiration for the man. All across Shantung I had heard of him. He had been a good governor of that province for some years, and in Boxer Year he saved the life of every foreigner and much foreign property in Shantung. I had been carried in a chair upon the grounds of the very yamen at Tsinanfu where Yuan was practically a prisoner for a period, not daring to leave his own yamen because he, and two other enlightened governors, had ventured to interpret the official telegram which he received, "Kill the foreigners," as *Protect the foreigners.* Whether true or not, the story goes that Yuan, explaining his conduct to the

Empress Dowager, told her that he acted upon the conviction that the telegraph operator made a mistake; he knew *her*

YUAN SHIH KAI.
From photograph loaned by the American Bible Society.

too well to suppose she could send out such an order. And the astute woman answered that his judgment was perfectly correct. First or last, most of the men in Shantung missions had personal dealings with Governor Yuan, and all spoke well of him. He was a "sensible, reasonable man, with great force of character." There was "no indecision" about him, his manner was "alert," his speech direct, "polite but not loaded with Orientalisms." Rev. J. Ashley Fitch said: "Yuan Shih Kai is the most like a foreigner of any Chinese I ever saw." When Weihsien Station was destroyed by a mob, the governor expressed his deep regret and called for an indemnity bill; and when our brethren, presenting the bill in full, expressed their wish as friends of the Chinese people to abate the total by one-half, their offer was thoroughly appreciated by all the yamen officials. Yuan Shih Kai gave his testimony a permanent form by placing an inscription recording this transaction on the gate of scornful Weihsien City, and another upon the mission gate about a mile away.

And now we were going to see that great man. We had been allowed to leave one unpronounceable place after another, until, at last, the unusually long waiting time, and excessive activity around the railway station, indicate that we have reached the place where the Viceroy's train will stop. Here, the cavalry is drawn up in one straight line facing the track. Military officers prance up and down the platform, wearing high mandarin boots and round mandarin hats with waving red plumes and a fine conspicuous button on top. So far military; but the rest of their dress, how unsoldierly! They swish around in rich, maroon-colored silk coats belted down, their delicate pink silk linings constantly displayed, as the long flaps fly out when they walk or are turned up in the belt safe from splashing mud. Hark! the whistle of a locomotive. Instantly every cavalryman has dismounted and stands rigid by his horse's head and, in a line a little in front of the horses, every one of those pink and maroon silk gowns is kneeling on the earth. Which way shall we look, Dr. Mackey? Oh, here is the train at our back, and our eyes



CARD OF YUAN, GOVERNOR OF SHANTUNG.
Black characters on red ground. Original is nearly ten inches long and half as wide.

are glued upon it. One open car after another passes our window, a kaleidoscopic confusion of horses and camp paraphernalia and racket and impudent soldiers staring at us impudently and yelling to us—I would never look at them a minute if I could see Yuan Shih Kai in any other way. What, if after all, we shall miss him, Doctor! No; here comes the Viceroy's car and halts within a stone's throw. A group of superior-looking men in elegant dress stand on the ground and cover the steps, and all the pink-maroon gowns are saluting and everybody is shaking his own hands and they chat and smile with an air of comradery, but which oh, which of them, is Yuan himself? Our train is starting; it is now or never. Oh, Dr. Mackey, *which* is the Viceroy? Just as we pass those steps, directly in front of us, there is the flash of a fine, intelligent face which breaks into an attractive smile. Yuan Shih Kai, surely! I had been looking for a man as tall as the King of Troy; now I remember they said he was only medium height. He was soon left well behind, and this was the first train in China that went too fast for me.

A month later as I was visiting Seoul, I stood on the spot where, one night in 1884, the King of Korea was shut up in a house by revolutionists. That night Yuan Shih Kai, then a young officer who had been sent with troops to win his spurs in Korea, stepped in and saved the King's life and slaughtered his enemies. The name of Yuan is powerful with Koreans. They say that, on that memorable night, he jumped over a wall twenty feet high without running to it, and that while the shot flew around his head he simply brushed it off with his hand!

At Seoul, there are richer memories of this Chinese officer. He had a personal acquaintance with the young missionary, John Heron, M.D., whose horsemanship and big gray horse he much admired. He called upon the doctor's medical aid for his family and informally visited him, and joked with him through an interpreter. When Dr. Heron lay in his coffin, standing nearest it as a chief mourner all through the funeral service, was Yuan Shih Kai.

It is a matter of history how this man has been rapidly promoted in recent years, until he stands before the world, to-day, probably the most influential of all Chinese. We are able to judge his qualities by certain of his acts—as his pitching the idols into the river at Paotingfu and being the first to start a system of public education in his country. One of his sayings is this: "The establishment of schools for girls is still more indispensable, because women are the roots of the nation." He revealed to the outside world that the Legations were alive in Peking and so opened the way for foreign troops to go to the rescue. When there was an attempt to revive Boxerism in 1904, he issued a proclamation beginning as follows:

"1. Anyone creating wild rumors calculated to alarm or produce doubt in the people's mind *will be beheaded!*"

"2. Anyone teaching or learning mystic practices, like Boxer measures and red-lantern doctrines, *will be beheaded!*"

Who can doubt that the influence of the upright and friendly doctor twenty years ago, when Yuan Shih Kai was still at an impressible age, and the influence of other American missionaries whom he has met all along his later path, have colored his opinions about the American people and his judgment upon international questions? He is now forty-eight years old.

II. Sacred Ground.

We had gone from Shanghai up the Yangtse River by steamboat, with a Nova Scotia captain, to Chinkiang. One of our quests there was the grave of a loved missionary, so on Sunday we strolled out to find it, Mrs Johnson leading the way. It was a pleasant surprise to see a foreigners' homelike, sunny graveyard in China. It sloped up a hillside, was thoroughly walled about, and it wore no air of neglect, although the stones, brought from distant places and inscribed in various languages of Europe, touchingly suggested the remoteness of the homes represented there. English inscriptions predominated. Oft quoted triumphant Scripture passages like "I know that my Redeemer liveth," read in the surroundings of heathenism, ring with the very music of Heaven.

As we stood there, a bare-headed young Chinese woman came climbing up the hill to a high-heaped, rather freshly made Chinese grave, which was above and overlooked the quiet yard of the foreigners. She threw herself beside the

grave and wailed in a rough, loud voice again and again: "Oh, my mother, my mother; I have eaten bitterness, I have eaten bitterness!* In a direct line down the hillside from the wailing woman, my eye fell on a tall granite cross raised to the memory of a British ship's officer, and on it I read the words, carved: "Thy will be done."

Two American women sleep in this sacred ground at Chinkiang: Jennie Anderson Laughlin since 1899, and Rose Hoffman Lobenstine, only last summer laid to rest. These two did their utmost among Chinese women to transfuse darkness of soul with the light of their own Christian faith, and to change the bitter cry of heathenism to "Thy will be done."

*Translated by Mrs. C. F. Johnson.

[Since the above was in type, the cable announces the dismissal of Yuan Shih Kai from his position of Grand Councillor. Exactly what might have been expected at an Oriental court in a stage of transition. There is always somebody to be got rid of. In a country where men of his ability and courage are a limited number, it will be no surprise if he reappears above the public horizon and, if not, we will remember him for the good that he did. His name is pronounced by accenting the third word and the first syllable of the first word: *You*-ăn Shĕ *Kī*. Yuan is said to be one Chinese syllable; some people accent the last half, You-*an*.]

I DO not think there is a Christian in Chefoo more respected and loved than Mrs. Gu. In fact, she has been strongly urged by prominent persons in the church to become something more than a mere "private Christian" and accept the office of a minister! She would not listen to the proposal for an instant, not believing very much in the propriety of women's preaching. She was chosen by the church, years ago, as deaconess to look after poor or straying members. Her husband is elder in Chefoo Church, a very good man. (*Mrs. J. L.*) *Helen Nevius.*

ALTAR IN IMPERIAL ANCESTRAL TEMPLE, PEKING.
Where the Emperor of China worships his ancestors on the 1st and 15th of every moon.

Signs of Awakening and Reform in China

[This article was written six months ago.—EDITOR.]

1. Development of Railways.

Twenty-five years ago there was not a mile of railway in the Empire; now there are 3,000 to 4,000 miles in operation, with over 1,500 miles under construction. The longest road is from Peking to Tientsin, thence to the end of the Great Wall, and on to Mukden where it connects with the Chinese Eastern Railway, which runs north to connect with the Trans-Siberian Road. The next longest is from Peking to Hankow, 800 miles, running through the heart of North China and crossing the Yellow River by a bridge nearly two miles long, which is one of the world's marvels of engineering. One of the best built roads is that constructed by the Germans in Shantung from Tsingtau on the coast to Tsinan the capital, over 250 miles in length.

2. The Postal System.

Until within the last few years China had no postal system. Now a well-run Imperial Post carries millions of letters every year to all parts of the Empire at the rate of one cent per half-ounce, be-

sides thousands of packages. Where railways and steamships are not available, couriers are employed, running in many cases day and night in relays. Most of the employees are required to know enough English to be able to decipher directions in that language.

3. Newspapers.

Whereas a few years ago the only Chinese paper in the Empire was the *Peking Gazette*, there are now scores of newspapers. At Tsinan, five or six are now published. The reading class in China is said to number only five per cent. of the population. Not only is this small number influenced by papers but also those with whom they talk and discuss the news of the day, so the Chinese are rapidly becoming acquainted with what is transpiring in other countries.

4. Reform in Educational System.

After having had in operation for a thousand years a regular graded system of examinations, the Chinese have within three years swept this ancient system out of existence and inaugurated in its stead a system of Western schools, from the primary grade in villages, and high schools in larger cities, up to colleges in provincial capitals and the Imperial University at Peking. In these schools pretty much the same branches are taught as in public schools in America, and there is a great demand for English. Even the girls have come in for a greater share of attention than formerly.

5. Movement against Footbinding.

From time immemorial the Chinese have been binding the feet of their daughters so tight that women of the better class have been unable to walk without the aid of slave girls to support their tottering steps. The better class are waking up to the brutality of this deforming custom.

DUMB BELLS AT TRUE LIGHT SEMINARY, CANTON.

6. The Anti-Opium Crusade.

With opium smoking more or less universal throughout the Empire, and especially prevalent among officials, it required considerable courage on the part of the central government to issue an edict some months since, requiring cessation of the trade, shutting up all opium dens, and stoppage of cultivation of the poppy within ten years from the time the edict was issued. Nothing but a vivid realization of the demoralizing effects of the opium habit could have led to the suppression of a trade which annually brings in large sums for support of the government. All signs point to eventual success in this crusade against an indulgence which was sapping the energies of the people and threatening their national stability.

7. Change in Attitude of Officials.

While formerly the attitude of the officials was consistently unfriendly to all foreigners, a marked change has come about since the Boxer Year, 1900. The Chinese then learned the lesson of the futility of trying to stand still when all the world was moving forward and officials have ever since shown themselves friendly in their social and professional intercourse with foreigners.

The whole outlook is favorable to a quiet, steady development of the Empire provided she can escape the dangers of revolution.

Jas. Boyd Neal.

Itinerating in Good Earnest

From November 1907 to March, 1908, the writer spent one-third of her time in the country; she, Mr. Mather, or both, visited 185 new villages; the account below is gathered from letters.—EDITOR.

Paotingfu, October 5, 1908.—Now that I have been almost four years in China, I am looking forward to giving more and more time to work for country women. My husband belongs to that variety of missionaries, "Hardy Evangelist," and I can now go along on his trips, visiting and teaching. I like living in a place for weeks, having the neighbors and their children "drop in" in friendly fashion and finding that, after all, the woman heart is the same the world round. It is more proper and more disarming to prejudice, to take a Bible woman along, so my Chinese is reinforced by good colloquial.

Last May Mr. Mather and I were on a houseboat for a month. That was idyllic itinerating. We anchored at night and slept peacefully among the other boats, then at daybreak we would lift anchor and go to the next village. Sometimes we would take a walk in the dewy coolness of morning, before breakfast, and preach at a village, then eat while sailing to the next town. Alas! we could not preach all day; four or five villages tired us out. It is not like speaking in one's native tongue, and the subject is all new to the people. In places where work is older, there are classes of inquirers to be taught. Then I go with a Bible woman for ten days, and breathe, eat and sleep in Chinese, with fearful ravages on my disposition! (Inside, of course; it would not do to be cross.) It wears one's soul out to teach these poor, plodding creatures the same thing over and over every hour, all day long. The characters are a fearful difficulty in Christian work. The ignorant not only have to grasp profound spiritual truths, which are entirely alien to their way of thinking, but to learn the words in which these ideas are expressed so as to recognize them again. One sees wonders, though. Fifty women learning to read the whole New Testament in course of time. I am now getting a taste of the joys of the missionary, as each year adds facility in the Chinese language and experience in deciding problems.

Incidentally I keep house and mother seven children who are studying. At odd times I work with patients in the hospital and study Chinese. We have a beautiful, healthful mission compound, congenial colleagues and a growing work. Our people are substantial and true. If only they could be set on fire with Christian enthusiasm, we should have a very different work.

TSANG T'SUN IN WINTER TIME.

. . . We were almost four hours on the way, and the roads were bad. I was so shaken that my hairpins all fell out and my hair fell down, but I was grateful that I survived so well. I am wearing an awful amount of clothing, two sets of flannels, Chinese wadded trousers, Mr. Mather's sweater, a short wadded coat and a sheepskin coat. We have no way of heating the room but by a small oil cook-stove which quickly exhausts the air. We try to have an early breakfast, which I prepare, and Mr. Mather is off by eight o'clock, one of the Christians accompanying him. As soon as the two Chinese women are ready, we also go visiting. Without them I could not do much, for my dialect seems not perfectly intelligible. Mrs. Chia, an inquirer who lives here, knows where we will be welcome, and she and Mrs. Hsia translate what I am trying to say into common talk. I set out each time with trepidation. Often men come in and stare rudely and I have to ask them to go out. Then it is disconcerting, when you are using all your heart and mind to tell about salvation, or to explain sin, which few of them acknowledge, to have one listener break in and ask how old I am. Soul, sin, God, heaven—for these, everyday talk is inadequate and the phrases which Christianity has created they do not understand. After a certain number of visits I find myself too weary to talk straight. It is the apathy that tires one, I imagine.

When one thinks of the obstacles in the way, every Christian is a miracle. The women cannot read the Bible or other books of instruction unless they go to a class. What with babies, cooking, sewing, they cannot get time to study; then there is opposition of the family and ridicule of neighbors. All we can do is to sow the seed. Yet no bit of sacrifice is lost on the Chinese. They speak of

Mr. Mather's long tramps, and it impresses them much that I would leave my servants and warm house and come here to stay fifteen days. Old Mrs. Chia is constantly wanting to bring us things to eat and seems very fond of my husband, much the same as old ladies are of their pastors in country churches at home. . . .

On Sunday we had communion and four were received into the church. Four generations of one family were all baptized at once—great-grandfather, grandfather, father and four months'old baby. They are all good stock and the church there ought to grow from now on. We were made happy by the rental of a fine place in An Hsu, a big city on the railroad. Four rooms on the main street. There we had a good communion season.

March 17.—People often think of life in the Far East as buried, I suppose, but really our days are full of absorbing interest. There is either a very interesting operation in hospital, or some one in great trouble to be helped, or a knotty problem in building to be solved, or some promising inquirer has come to study, and always, to the one who loves the opportunity, is the joy of telling of Jesus and Heaven and the new life.

Mr. and Mrs. Killie, Mr. Mather and I do the itinerating in our large country field, to the north of Paotingfu. The itinerators aim to be in the country most of the time, maintaining work at the eleven out-stations and preaching in outlying villages. They send in pupils for the schools, patients for the hospitals, and inquirers for the monthly classes. . . . (*Mrs. W. A.*) *Grace Burroughs Mather.*

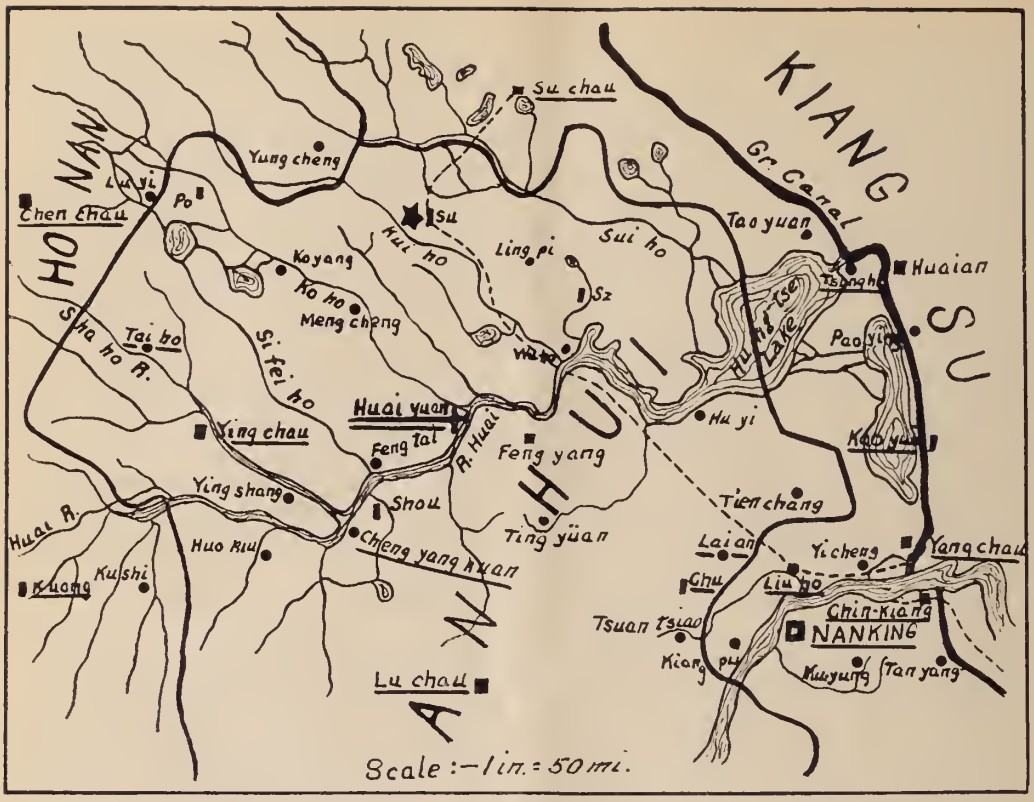
The Front Porch

Our Weihsien home is lovely and comfortable. I thank God for it. Miss Franz lives in it, too, but at present is away on vacation. There is a fine wide verandah, and one day last week I pulled my dining table out there and invited all the missionaries on the compound to eat supper with me, for it was Rev. J. A. Fitch's XLVIIth birthday. Twelve of us sat down together as one family on my front porch, and were very happy enjoying the cool air of evening. Mr. Fitch sat at the head of the table and his good wife at my right hand. May I tell you our bill of fare? Each had half of a baked little spring chicken, new potatoes and rice, hot biscuits and jelly and coffee, and oh, joy! each had one good ear of corn! Mrs. Mateer sent them from her garden. She is the only one who has been successful in growing corn, and she gave us all she had. Our gardens are scorched out by the long drouth. For dessert, we had ice cream made by my good Chinese boys and a slice of cake apiece, the gift of Dr. Bynon. After supper was cleared away, we enjoyed talking till nine o'clock, and Mr. Mateer treated us by reading "Hiawatha's Wooing." How uplifting it is to hear a pure piece of literature like that, sometimes, even though it is old. It leaves one with a pleasant flavor, which cannot be said of the average magazine story.

Mrs. Chalfant was recently obliged to go to Tsingtau, where our nearest dentist lives, and I went with her for company and to do some shopping. We were glad to get a whiff of sea air and glad also to get back to Weihsien. It was so nice to find Dr. Bynon in my sitting-room, waiting to welcome me home. She had put some roses in a little vase on my mantel. All through these very hot, trying days, that girl has steadily kept at her work, with the hospital full of patients. I hope the ladies at home are praying that she may have strength equal to her tasks. Yesterday she had a specially hard day, removing a large tumor. It was not an easy thing for one doctor to do, with her young Chinese helpers. In America, I took some one to a hospital for a similar operation, and the operating table was literally surrounded by doctors, all working, too. I sent a note to Dr. Bynon asking her to come down to my porch after she was through. So she came, hot and tired, and I got a cup of coffee ready while she lay resting in the hammock on the cool porch. Afterwards she said, "That coffee was my salvation." The young woman patient is doing nicely.

Let me tell you something more about my porch. Every morning I have it full of Chinese friends who gather for worship, and it would do your heart good to hear them praising God out there.

Charlotte E. Hawes.



Shall We Have Hwai Yuen Number Two?

Seven years ago our Church pushed forward a part of its skirmish line by opening a new Station at Hwai Yuen, Anhui Province, China. Before that time the northeastern third of that province, a region very densely populated, had been entirely without any regularly established mission work, though an occasional itinerating missionary or colporteur had been through. A Chinese house was secured as a residence and the renting of another supplied cramped accommodations for a church, hospital and dispensary, and for a boys' day school which was added the following year. At first progress was slow, although the hospital from the start had a steadily growing crowd of applicants. When the Station was opened, the only known Christian in all the region was a physician named Liu who had waded through a week's journey of roads knee deep in mud, to be baptized in Nanking. After two or three years we began to hear of a believer here and there, most of whom had first heard the gospel in the hospital wards. These came to a semi-annual inquirers' class which was formed for their benefit. They brought in their relatives and neighbors in increasing numbers and, as the class grew in Christian knowledge, its members have been received as communicants on confession of their faith. Last spring a church of over sixty members was organized and elders and deacons were ordained. These new Christians have proved the reality of their belief by the enthusiasm with which they proclaim it to their acquaintance and neighbors. In one place, for example, a cluster of believers have built their house of worship with their own hands and hold regular services there, led by the one or two of them more advanced in knowledge of the Bible.

From the first, the chapel on the hospital premises was too small for the crowds who tried to throng in. It has long been only just big enough to hold the Christians and inquirers when assembled for the Lord's Supper; it is entirely inadequate for ordinary Sunday

worship. Last spring a plot of ground was purchased on which a fine church is being erected to seat six hundred

A school which began with eight or nine boys has steadily grown into a flourishing institution of seventy pupils, with a local reputation of which we are proud. One of its graduates is at Weihsien College and we are expecting him to return to Hwai Yuen as a preacher to his own people. A girls' school, though younger, has grown in much the same way and the daughters of several prominent families are among its pupils. In these days when China is starting to build from the foundations a complete new system of education, Christian schools have a magnificent opportunity to help in the moulding of the awakening nation.

Thousands are relieved each year in the dispensary and hundreds have undergone surgical operations in the hospital, to return to their homes with hearts grateful for suffering relieved and with kindly feelings where there had formerly been dark suspicions about the "foreign" religion. In scores of villages through that region, an evangelist will now receive kindly welcome and have a chance to preach the gospel to a friendly audience, because of the gratitude of some former patient in the hospital.

When the Station was opened, an evangelist and a medical assistant were the only Chinese on its staff; now there are three teachers, three hospital assistants and four evangelists. The day is not long distant when this number will be recruited by graduates from our own school. Itinerating trips have been made widely through the country and there are now three out-stations where Sabbath services are held.

All this is told simply because we want the Church at home to know what ought to be undertaken at once in other places. Hwai Yuen is the center of a circle of eight other walled towns, all unoccupied by the Christian Church. The nearest mission station on the south is eighty miles away; on the west, fifty; on the north, one hundred and twenty; on the east, one hundred and eighty. The plains around swarm with a dense population. Because of the growing readiness with which men are listening to the gospel and flocking to Christian schools and hospitals, there is reason to feel confident that if two or three more Stations were opened in neighboring cities they each would witness progress more rapid than there has been in Hwai Yuen. Never were there such opportunities as China is offering to the Church to-day. We desire most strongly—and hope the Church will support us effectively in this desire—to start *at once* one new Station at Nan Hsü Chow. * The men can be secured; all that is needed are the funds. The Board has consented to the advance, but none can be made until work already undertaken in the older Stations is provided for, and adequate support of the new Station is pledged. The door is opening more and more widely to admit the Church of Christ, but if we do not press forward we may with vain regret see it closed in our faces.

Samuel Cochran. (*M. D.*)

* Spelt "Su" on the map and indicated by *.

The Chinese Recorder (July and August, 1908) contains a most interesting article upon "Mohammedanism in Nanking." From it, the following statements are gathered:

A tablet to the Chinese sovereign is always found in mosques in China. No Nanking mosque has a minaret, though in Mohammedan lands this is one of four essentials to a mosque. All the public services are for men only and in Arabic.

One of their tracts in Chinese claims as Mohammedan dependencies, Italy, Mexico, all Africa and France. "Their increase is almost entirely through birth, except that during famines, they buy children and bring them up as Moslems."

"China has influenced Islam far more than Islam has influenced China. Examples:

1. The Mohammedans use Chinese clothing and wear queues, though they always tuck these under their caps during prayer.
2. Their women appear on the streets without veils.
3. With the exception of pork, they eat Chinese food.
4. Their observance of the rules of prayer is most slack.
5. The percentage of those who make the trip to Mecca is very small.
6. Their missionary zeal has been so weakened that Mohammedans from abroad declare "These are not Mohammedans."

Miss Juniata Ricketts writes:

Hero and there we meet signs that Mohammed and the Koran have invaded China. In the great city of Hangchow there is a large old mosque, but

from the evidence of its decay one is tempted to think its devotees do not work very hard at their religion.

We were much amused by one woman who had received some education and wanted a position in our girls' school. When told that we must have a woman to teach the Bible, she said: O, yes, she could do that; she was a Mohammedan and her religion was just like ours.

A Pre-Famine Picture

A desperate people, with famine staring them in the face, making pitiful appeals to the inattentive gods to send rain and relief,—this is the situation presented by a part of Central Shantung today.* China in the death-grip of famine is well understood by people of civilized lands. The stage of panic preceding actual or probable famine is less familiar. As a matter of fact famine is never remote from this province, whose population is the most dense in all China, and therefore of the whole world. The deforestation of large sections, causing long-continued drouth and encouraging the unhindered devastation of dust-storms, makes the cause of famine ever present. It has been estimated that by one of these dust-storms alone, several million tons of fine loess soil have been carried out to sea. This spring, dust-storms have been frequent and dense. From the very beginning the crops seemed doomed by lack of rain. In some places, when the first crop failed a second sowing produced a similar result; in other sections not one-third of the crop has grown.

The river on which the city of Weihsien is built is so dry that dust blows from the river bed. On this river and on two or three large wells, already dried up, the city with its teeming thousands is dependent for its water supply. During June the river has dried in some previous years, but within the memory of the oldest inhabitant this condition never prevailed in May. The men whose business it is to wheel on barrows huge buckets of water for sale in the city, are now compelled to sit for hours waiting for the holes, dug six feet or more into moist places of the river bed, to fill with water. Hence a rise in the price of water, which the people, already oppressed with the exorbitant price of grain, can ill afford to bear.

Pitiful attempts of the people and of officials to remedy the situation have been many and futile. For the first time in over fifty years the south gate of Weihsien has been closed. The geomantic influence of the south is heat, which is inimical to water. The dragon of the south, breathing out hot blasts of air and thereby evaporating the moisture, is therefore forcibly invited not to enter the south gate of the city. Imagine New York City reached by only four entrances, and one of them, say Brooklyn Bridge, closed for a considerable period. This will give some idea of the inconvenience to traffickers caused by the closing of a Weihsien gate. To the Westerner, the theory upon which this action is taken will not hold water, especially in time of threatened famine. Granted all that the Chinese believe of the dragon from the south, it still remains that the crops are outside in the fields surrounding the city. Why not, therefore, open the south and close the north gate, to compel said dragon to tarry in the city instead of prowling around in the adjacent wheat fields?

For two months the so-called "rain feet" have been hanging over shop and house doors. These are branches of the willow tree. They are hung so as to droop and thus to show the gods that if this tree, whose green leaves are the first sign of approaching spring, is wilting, it is high time that the god of rain be up and doing. The street looks like the view from a back tenement window on Monday morning. Hung across the street on cords, are yellow "prayer-tickets" with four or five characters imploring the gods to "be propitious," and "send rain" that "the people may be at peace." The frequent recurrence of the appeal for peace and quiet is eloquent of the dread of riot and violence which are ever concomitants of famine.

The gods have had weeks to read and to answer these prayers, and yet have done nothing. Hence the necessity for more aggressive measures. Yesterday, over ten thousand women hobbled on

*Written in May.

their crippled feet from the country round about, to the west gate of the city, and there burnt incense and offered sacrifices to the unheeding gods. The city literally swarmed with women. So dense was the mob that a sedan chair could not be carried through the streets. The men must have taken to the woods, for there were women, women everywhere, but there has come not a drop to drink! To-day, therefore, a new device was tried. The largest religious procession seen by the present generation took place in Weihsien. The god whose province it is to send rain and avert famines was carried in a sedan chair, with attendants and banners galore. He was set down in the sun awhile that he might feel the heat and awake to his privilege of sending refreshing showers. Of all the ugly "heathen idols made of mud" this was by far the ugliest,—a black-faced, red-eyed, gold-nosed devil. If his public appearance does not bring thunder, lightning and rain, no creation of man can. It is indeed a heartrending picture! "No matter," says the cynic. "A few thousands killed off by famine will but help the already overcrowded population." "The pity of it," says the Christian economist, "that year after year finds China facing the awful possibility of famine, when a little wisely directed reform would put her beyond reach of the Terror which now makes life well nigh unbearable. The introduction of cattle-raising, and scientific agriculture for soils and seeds; the covering of barren hills with trees; the deepening of artificial waterways, and the construction of reservoirs to control the overflow of great rivers, would make a new Middle Kingdom which could easily support a larger population than she now finds an inestimable burden."

Mabel Milham Roys.
(*Mrs. Chas. K.*)

A Short Medical Chapter, 1908

Weihsien Woman's Hospital; *Report* for 1908.
Dr. Margaret Hughes Bynon in charge.

The dispensary has been open the past year every day but Sundays. Many of the poor creatures who come seeking our help baffle description; poverty and dirt are in the superlative degree, and disease is met with in its most repulsive and loathsome aspect. The greater number of cases are of many years' standing and can only be benefited by residence in a hospital. However, it affords a splendid field for overcoming suspicion and it acts as a feeder to the hospital.

The isolation ward with four rooms for men and four for women is nearing completion. It is to be known as the "Robert F. Sample Memorial Ward." We are indebted to Minneapolis Presbyterial Society for its generous gift of $430 which made this possible.

We have much to do and much to learn, and we ask our friends to remember the drain there is in a work like this upon sympathy and love and to hold up our hands by earnest prayer, so that we may do our duty and our service may not be in vain in the Lord.

In-Patients	132
Dispensary Patients, above	4,000
Itineration Patients, 10 days (counted in 4,000)	1,021

Peking Woman's Hospital

Dr. Eliza Leonard in charge.

Beds	17
In-Patients	64
Out-Patients	8,020
Out-Calls	150

Paotingfu. Hodge Memorial Hospital

Dr. Maud A. Mackey.
Dr. Elizabeth Lewis.
Hospital *Report* not received.

Compound Dispensary Patients	3,905
City Dispensary (Dr. Lewis)	1,500

Ichowfu. Two Hospitals

Frederick Fouts, M.D.
Dr. E. Emma Fleming.

Beds—total	70
In-Patients—total	469
Out-atients—total	23,033

Tsiningchow. Two Hospitals.

Charles H. Lyon, M.D.

In-Patients	446
Out-Patients	21,053

Last August, Tsingtau daily paper stated that of 108 counties in Shantung Province, 34 had very bad harvests. "This means great suffering and we fear many will starve." In October, from near the Yellow River where much of the land is mere sand, Mrs. Hamilton wrote: "There are famine conditions in some localities, although nothing extensive." Later the situation appears to have improved, for "in November, large quantities of grain were received from Manchuria, where the crop was abundant."

A GENTLEMAN'S HOUSE, NANKING.

Grace Memorial Chapel, Nanking

This chapel was established by Mrs. Abbey, one of the oldest members of Nanking Station, in memory of her little daughter. The money which had been saved for the education of little Grace was used after her death for the first building, and it gave good service for years. There our school-boys with those who naturally gather about a school, met for worship. In March, 1905, the present building, the gift of West End Church, New York, was dedicated.

The chapel stands in an important position in the heart of the city, surrounded by a dense population. On all sides are great, gray brick houses of the rich, who live behind high walls in mysterious silence, so near and yet so far from us, in their pride and superstition. Here, too, in a crowded way, live the working people. From their poor, dark houses come the most beautiful silk and satin, for much of the imperial satin is made in Nanking. On sunny days the women sit outside their doors spinning, sewing, making shoes, or washing their blue cotton gowns; while their babies tumble about with the pigs and chickens, usually happy, as childhood is in any land. In every unoccupied space, as a fringe, are the beggar huts, swarming with people filthy and forlorn. There are Chinese temples on either side and, night and day, a soft, mournful, single note of the bell is heard, as the sleepy priest strikes it with his wooden hammer. As the people look out in any direction, they can see the white metal roof of the "Jesus chapel," unlike any other building in the vicinity.

Our chapel will seat three hundred and fifty people. The walls are a soft gray, the windows are of tinted glass. When it is filled with a sunny light, as it is the greater part of the year, the room is very cheerful and comfortable and a constant joy to us, as we gather our people together for worship. A fine, sweet-toned bell, the gift of Mr. and Mrs. Wm. R. Meneely of New York, is soon to be in place, and it will be heard far and wide over the great city. From the House of Hope Church, St. Paul, an individual communion service was given, in memory of three saintly women who have finished their life on earth. Another gift this year, from West End Church has made it possible to call a Chinese pastor who will be able to relieve the missionary now in charge. This will almost complete the equipment for an important work.

The people all about us in the helplessness of sin, call to mind a wonderful prayer by Dr. Murray Mitchell, beginning: "Give me Thy heart, O Christ, Thy love untold, that I like Thee may pity, like Thee may preach, for round me spreads on every side a waste more drear than that which moved Thy soul to sadness."

Lilian Caldwell Williams.

Rev. J. E. Williams adds to the information given by his wife:

The chapel is in the heart of the student and official center of Nanking, and these people attend in considerable numbers. Mr. Chen, a graduate of Harvard, and the principal in the English department of the Tri-provincial Normal College, is one of this class; there are also other teachers in the government schools and a graduate of Soochow University. This situation requires that the pastor shall be an exceptionally strong man.

Session Meeting at Lih Shui,* Nanking Field

March 22, 1908, was to be Communion Sunday at Lih Shui. This was our semi-annual trip, and our party consisted of Rev. A. V. Gray, Elder Yang, myself and my cook, Lao Li. Mr. Gray, who was making his first acquaintance with this out-station, brought along some new hymns which he had written in large type on sheets of white paper, and taught the people to sing at intervals during the meetings. We had services each morning and afternoon, and at the close of every service inquirers were asked to come forward for examination. Their names were taken and they were divided into three groups, my associate, Elder Yang, and myself each taking one group. We examined forty-three men and two women. Many more women were under instruction, but as none of our ladies nor Bible women were present, they did not feel free to come to us. Of those examined, not half could read. All had been under instruction at least a year; several had been examined as many as five times, but had shown no growth.

While Mr. Gray was examining a man nearly seventy years of age, some question was asked with regard to his family. He began to say that the women of his household still persisted in idol worship, but some one behind twitched his coat, and he suddenly changed front, saying: "Oh, they are all right, very obedient."

On Saturday the church members were called together to elect an elder and two deacons, the first time they had ever done such a thing. Their affairs had previously been controlled by the missionary and elders elected by the Church in Nanking. I explained, from Scripture, the duties of elders and deacons and the kind of men required. Mr. Liu, the evangelist, was the only candidate and he was elected elder for two years. Two men of over sixty years were chosen deacons. One of them cannot read; he was the first to be baptized in Lih Shui, and has all along shown himself a faithful follower of Christ and a natural leader.

On Saturday evening we missionaries went apart with Elder and Elder-elect

THE POOR NEIGHBOR'S HOME, NANKING.

to consider whom we should baptize. After several prayers we made out a list of those who had passed a fairly creditable examination. These were then taken up, one by one, and their general character and conduct gone into. We had to depend largely on Mr. Liu. Several times we sought guidance in prayer before a unanimous conclusion was reached. We decided to receive ten men, only four of whom could read to any extent. One was a young fellow of nineteen who had been a pupil in our day-school at Lih Shui until, having learned all his teacher could teach him of arithmetic and geography, he had gone on by himself; he has charge of the school. One old man could not read a word and his examination was not so very satisfactory, but his white hairs and his excellent character made up for it. Two men, guilty of gambling, confessed with repentance, were admonished and pardoned.

Sunday morning these ten men were baptized and the elder and deacons were ordained. In the afternoon about forty of us sat down to the Lord's Supper and had a blessed time of communion. The church members will go forward with renewed zeal. *W. J. Drummond.*

* Lih Shui is about forty miles south of Nanking.

LETTERS FROM MISSIONARIES

CHINA

LAST LETTERS FROM MRS. BERST.

MRS. GRACE VENABLE BERST wrote to Philadelphia from CHANGTEH, HUNAN, Oct. 24, 1908, seven weeks before her death.

There has hardly been a month since I came to China that I have not written to some of the Baltimore friends, and I think they know almost as much about my work as I do myself. After one has been out several years, there are very few things about which to write, as every day seems like the one before, and strange sights and sounds have become familiar. Our life at Changteh has been uneventful. Last year we lived in a native house with Mr. and Mrs. Preston. I had a day school of more than thirty girls. The teacher, a typical Chinese gentleman, could not teach Western subjects, so I had all lessons in physiology, geography, arithmetic, the Bible and English. Teaching and housekeeping occupied all the hours I could find in a day, and people here do not strike for an eight-hour day. A pleasant event in every week is our Friday afternoon Union Prayer-meeting, held at different houses, when all the foreigners gather for prayer. We have such pleasant people in the other missions in the city, and enjoy them very much. We went to Mission Meeting by house-boat.

IT TOOK US ELEVEN DAYS

to travel the distance which steamers and launches go in a day and a night. We had a good Mission Meeting, with the mercury up in the 90's in the shade. Perhaps people were too hot to fuss. The heat in this part of China is dreadful, and we were glad enough to go to Kuling on a steamboat with electric fans and ice water! We enjoyed two months at Kuling. Since we came back we have had Mr. and Mrs. Jenkins and the two children staying with us. They had been here only a few weeks when Frances Jenkins died after a two days' illness.

DEATH IN CHINA IS DOUBLY SAD

for there is no one but foreigners to do anything. Mr. Jenkins had to make the little coffin, and poor Mrs. Jenkins could hear the sound all the time. We covered the coffin with white, and when Frances was covered with flowers she looked as if asleep in her own little bed. Their hearts were made glad, ten days ago, by the arrival of a little boy.

As Dr. and Mrs. Logan are at home this year, Dr. Berst has charge of the hospital. Mrs. Logan is a trained nurse and helped a great deal in hospital. My school opened October 1st. I have so many large girls that it keeps me busy preparing for their lessons and teaching them; each new subject in a foreign language means a new vocabulary. I am in school about three hours every day to teach English, and I have to charge extra for it.

I am sorry that I am such a poor correspondent. I cannot tell when I shall write again—please take the will for the deed.

Written to Mr. and Mrs. B. C. Millikin:

MRS. BERST'S JOURNEY TO MISSION MEETING.

SIANG RIVER, June 12.

I wish you could look out with me at the banks as we go slowly past. I use the word "slowly" advisedly, for a houseboat is about the slowest mode of traveling in the world. We have been on board all week, going to annual Mission Meeting at Siangtan. Our boat is a fine large one, with a single living room and bedrooms on each side. Mr. and Mrs. Prestou are with us and are taking furniture to Kuling, so we have a dining table and desk in the living room. At night we tie up near a village and go for a walk on shore. We have cook and house-boy along and so are very comfortable. I am enjoying the trip very much, as I was all tired out; here I can rest all day. We have passed through beautiful country. Trees and grass are green, and that makes even the ugly Chinese houses look pretty. Now we are passing a village where they make up rafts of lumber to send down river. The bank is full of long trees with the limbs cut off. This is the way lumber is bought out here and then one has to saw it up by hand. At two places where we stopped there were Gospel Halls, and Dr. Berst and Mr. Preston went to see the evangelist. Somehow

OUT HERE WE ARE ALL ONE,

and when one hears of Christians at a place, one wants to say a good word to them. People who think there are enough missionaries here should take a trip in inland China and see the thousands of people along the river, not to count those back from it, who have never heard the "doctrine."

Changteh is much more shut off than Siangtan. We have no steamboats except for a month or two in midsummer. Our closest port is Hankow, one month away, and it takes as long to get things from Shanghai, as from Chicago to Siangtan. Last night we anchored at the mouth of the little river we had been descending and, right before us, was broad, beautiful Siang River, I cannot tell you how it

made me feel to see it, and know that steamers pass there almost every day. I felt as if I had

GOT BACK INTO CIVILIZATION.

Then I remembered that I was a thousand miles from Shanghai, and that city is thousands of miles from America.

My day school closed the day we left home with thirty-five girls and little boys enrolled. Besides this school, I am not going to try to do any other work next fall, for I am growing more and more to feel that a wife's first duty is to her husband and

MAKING HIS HOME HAPPY.

Miss Emma S. Boehne wrote from Tsinanfu, September 16, 1908, about her country work:

God has blessed me with several very spiritual helpers. No foreigner goes with me, unless as a visitor. Mrs. Hamilton itinerates mostly south and west of the city; my field is north across the Yellow River, which we cross on a rough, flat ferryboat, requiring an hour or more as they must row up stream to return with the strong current. It is about a mile wide.

It is the plan, each trip, to hold five woman's classes of a week each, in as many different centers, but we go a week earlier to each place that we may visit surrounding villages. In some villages several homes will want a service to be held in their yard, or room, if large enough. This is a good plan, as then near neighbor women come. The men helpers with me generally speak first, then either I or my women helpers speak and follow with individual talks after close of service. Thus we can spend a whole day in one large village. But if there is only one Christian, or none, we have street meetings and go to several villages in a day. I take my lunch with me and if at old Christian homes, they give me a room so I can be alone a little while to eat, bringing a bowl of thin gruel to drink. Oftener they will insist on preparing a little feast (indigestible) which I try to appreciate—and their loving thought I do. The children are happy to get a taste of foreign bread. Butter and milk they know nothing about, and seldom have meat. The people are poorer than ever this year, as there has been almost no rain. To us they

SEEM TO NEVER HAVE ENOUGH TO EAT,

and very little variety, but they are not inclined to complain much about food; if there is no rain, or if they are mistreated, they are quick to speak. A new railroad is soon to be started here to connect with Tientsin and Peking; this will give employment to many poor people.

We are praying and hoping for at least a kindergarten teacher and lady physician, but we also need buildings badly. God has His time, and we know will do for us as He sees best. I wish you could see the

FIVE REFINED NICE GIRLS

who leave us in the morning for the Girls' High School in Weihsien. One is from Tsining-chow, the others from here. All these girls expect to return as teachers in our country schools, and are very much needed.

Dr. Elizabeth R. Carper wrote from Lien-chou, Oct. 15:

I met the Yeung Kong people at Mission Meeting, and several of Canton whom I had not seen before. Dr. Ross did not leave here until the last of August, and is not back yet—consequently I treat men and women.

IN TWO WEEKS PAST I HAD 126

patients. The people are eager for the Woman's Hospital, and building has begun. The pressing need is for a Girls' School building. As I have not learned the language sufficiently to open the Hospital, I propose having the pupils recite there for awhile. At present they live entirely in Miss Patterson's house. It is hard for her to be confined with so many and so much noise. I take my meals with her and enjoy going back and forth. Lately I have undertaken to manage the "cook" for a month and am having great fun with him. To show how little of my talk he understands—I asked him to cook "fish," and he inquired if I meant "sweet potatoes;" the words have no resemblance.

Some of the old women are so dear and sweet, I have to give them a pat now and then when they come for "a little medicine," and they say they "invite" me to give it to them. Last Sunday one brought me some sweet potatoes tied up in a piece of cloth, and another appeared with a different vegetable. The babies are as lovable as those at home. If I can win a sick baby's smile, I feel repaid for any labor on its behalf. To-day one mother

OFFERED TO GIVE ME HER BABY.

She said the father wants to marry her off at once. The little one is hardly a year old.

I am rejoicing over the conversion of my teacher—for whom many have been praying. He is a bright, earnest young man and I feel sure will be a faithful follower of Jesus. I have nothing to report for the year, except studying hard and treating a few patients.

Miss Anna S. Doriss, Nov. 11, S. S. Siberia: We land on Japanese soil on the 13th and I send this bit of greeting and good tidings of safe journey. I have been away four weeks. We

have a good, congenial party, and are very comfortable. It has been hot almost two weeks; to-day the sea is fine and rough and we are sneaking into our sweaters. I heard a rumor that I am to go to Syen Chun, Korea.

ICHOWFU WOMAN'S HOSPITAL. DR. E. E. FLEMING: The formal opening of the Hospital afforded an illustration of Ichowfu conservatism. Of the best families whose ladies were invited, representatives came from only one-third; another third sent polite regrets, the remainder failed to acknowledge their invitation. Brooks Memorial Ward was used last Chinese New Year as station reception room for, probably, a thousand guests. One afternoon a gramophone, loaned by our Roman Catholic priest, entertained a roomful.

MISS E. A. CHURCHILL, CANTON: My work is evangelistic rather than educational. I visit schools and examine pupils in the Gospels. In some mission schools for girls, Western subjects, such as arithmetic and geography, are now being introduced, but the people generally do not take to it. They see no use in girls learning these things, and as my object is to teach Christianity, I have thought best not to force any of these things upon the people. So we teach reading and writing only, and after all that is a liberal education under existing conditions of a Chinese girl's life.

PERSIA

REV. S. G. WILSON wrote from TABRIZ, November 28, 1908:

We have now nigh to a hundred Persian (Moslem) pupils in Memorial School. The opening of this department was postponed on account of the siege. A considerable portion of our pupils were on the side of the city which was occupied by the Shah's troops, and could not pass the lines without being shot. After the defeat of the Shah's forces we allowed our Persian pupils to return. They are more regular than ever before. Quite a number of them have fled to the villages to escape the ravages of war. Among those who fled are the sons of a *Mujtihid*, whose house was in the firing line and riddled with bullets. Some students have served the cause of liberty as volunteers or accountants. Many passed through thrilling experiences. Several from noble families were driven from their homes. They and their mothers fled where they could to conceal themselves, while their homes were looted,

ANTIQUE CHINAWARE WAS BROKEN

and their precious rugs were carried off, and even doors and windows were destroyed. Another and another and another of our pupils tells us how his home was completely sacked by the soldiers, or by the roughs, and ends by saying: "All our books are gone, too." We have some trouble finding text books, for Reactionaries specially attacked bookstores; they destroyed the electric light and telephone plants, and

SHOT PIECES OF THE IMPORTED PRINTING PRESS

from the cannon. Saddest of all was the murder of our most advanced Persian pupil. He was also teacher of Persian and Arabic. As one of the "Intellectuals," he was on the proscribed list of the Royalists and had taken refuge at the French Consulate. Under a safe conduct he left his refuge to make efforts for peace, and was shot down near the Consulate on returning. He was a wise adviser of the Mayor and local assembly, a forceful speaker in popular meetings, a skilled writer and editor, a

TEACHER WHOSE EQUAL CANNOT BE FOUND

in the city, among Persians. He reflected great credit upon our school.

It is a splendid opportunity we have to educate the finest young men of the city under Christian influence. The school has developed in numbers beyond our buildings, our income from the Board, or our equipment. Kindly assure our supporters that present

CONDITIONS ARE MOST ENCOURAGING.

KOREA

MRS BERNHEISEL wrote from PYENG YANG, Nov. 27:

Yesterday Thanksgiving services were held in each of the four city churches and the same programme was carried out in each. We found this an excellent plan last Christmas. It not only saves time in training those who are to take part but it makes the people perfectly satisfied with the service in their own church. Five boys dressed as farmers sowed their seed in real furrows of earth upon the platform, singing a hymn and illustrating as they sang. Then the grain appeared and the boys sang "Bringing in the Sheaves," cutting the grain with small scythes and tying in bundles in true farmer fashion. The training was all done by Koreans. School-girls and boys sang, and a number of boys delivered orations on the "Parable of the Sower." A collection was taken of course, and bags of rice and millet were contributed.

Mr. Swallen, Mr. Lee, Miss Butts and Mr. Bernheisel spent Thanksgiving in the country and were much missed in their homes, but I am sure they were happy to be where they are so much needed. Mrs. Curtis* and Mrs. McCune gathered the lonely ones together for an evening dinner and we had a good time. Mr. Bernheisel and I have not been able to be together for a Thanksgiving Day since we were married, but all our days, whether separated or together, are thanksgiving days.

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*Of E. Japan Mission.—ED.

HOME DEPARTMENT

UNITED STUDY LESSONS, 1909:

The Nearer and Farther East.

CHAPTER VII—KOREA.

Show pictures 11, 12*a*, 12*b*, 13*a*, 13*b*, 14*a*, 14*b*, 15.

Display chart, "Religious Awakening of Korea," published by the Methodist Board, and showing comparative numerical progress of Church growth in first and in second decade of mission work.

Read Acts ii : 1-5, 16-18, 43-47.

Sing "Triumphant Zion, lift thy head!"
"Lord, speak to me that I may speak."

On map of Korea point out principal cities, and indicate location of Stations and preaching places.

Sketch briefly early history of mission work, American and Australian, Methodist and Presbyterian, touching on course of missionaries during the war of 1894.

Show diplomatic attitude towards missionaries.

Give seven causes of rapid spread of the Gospel in Korea.

Give five signs of depth and thoroughness of Christianity.

Let five women summarize briefly work done by: Dr. and Mrs. Allen; Dr. and Mrs. Underwood; Mr. and Mrs. Swallen; Dr. and Mrs. Gale; Dr. and Mrs. Johnson.

Describe training classes for Christian workers, men and women.

State comparative number of Christians in 1888 and in 1908.

Relate incidents of the great revival.

Read "The Cholera Scourge," chap. 21, *The Vanguard.*

Have two voices tell the stories of **Sorai** and of **Kim Chang Sik.**

In preparation use *The Call of Korea*, Underwood; *Korea and Her Neighbors*, Bishop; *Korean Sketches*, Gale, and the leaflets, *Korea's Only Hope, The Wonderful Story of Christian Missions in Korea, Concrete Christianity in Korea.*

E. E.

ORDERS for bound volumes of WOMAN'S WORK for 1908 will be received up till February 20th.

STIRRING LETTER FROM A YOUNG MAN

150 CHERRY ST., DUNMORE, Pa

Mrs. C. T. Chester, Secretary for Y. P. S. C. E.:

DEAR MADAM: I am a young man, nineteen years old, and I am very much interested in the progress of the kingdom of our Lord and Saviour Jesus Christ. As chairman of the missionary committee of our society of C. E., I am glad to do a little for the great and noble work of foreign missions. Our society has a membership of about seventy, with an average attendance of thirty to forty, though most of our members are school children. Our society has given but $25 a year for the spread of the Gospel for years past, but when I read of the awful debt of our Board of Missions I thought that we should not only pay our pledge of $25 but we should endeavor to raise just as much as we could to help blot out the debt. So after much prayer and thought, when it came my turn to lead the missionary meeting I asked our society to drop the old plan of a collection once a year and take up the plan of pledging so much, each month. Last year I gave through the C. E. collection $1. Now, after praying over it I thought that if I loved my blessed Saviour as I ought, I could and should do better this year, so I promised instead of $1, $25 as my gift to foreign missions. It means sacrifice and a little self-denial, but when I think of what Jesus has done for me and the great joy in His service, these things amount to absolutely nothing.

I said to the society that I would give $25 on condition that we raise $75 besides. My plan was enthusiastically taken up by about twenty-five of our members, so that we shall pay our pledge of $25, and I can assure you of $100, over and above, to help pay off the debt. Now we do not intend to drop our plan, but to keep it up and even increase our gifts each year (D. V.).

Is there no way that this, or some better plan, could be taken up in every C. E. Society? Oh, if all societies would for the love of Christ and in obedience to His command, in Mark xvi:15, take it up, we would not only pay the debt but many more missionaries could go with the news of salvation, so that all the ends of the earth might see the salvation of our God! Is there any way that all societies could be reached? I wonder if Mr. Gelston would not take this up in one of his weekly letters which are so very fine in *Forward.* I write

to you knowing that you will do what you can. I now pledge the Y. P. S. C. E. of Dunmore Presbyterian Church to $125, to be paid in January, 1909.

Praying that our Heavenly Father may bless you in your work, and fill every one of His children with a holy zeal and enthusiasm for the evangelization of the heathen,

I am, yours very truly,

John G. Moffat.

REVEILLE

A day of hope is dawning
Across the Eastern skies,
Earth's deadly darkness rifting;
O Church of Christ arise!

The Church of Christ lies sleeping,
In silken robes she lies
In Liberty's fair country;
O Church of Christ, arise!

In land of far Korea
Christ's poor lift up their eyes,
And plead to hear His story;
O Church of Christ, arise!

Give of your hoarded millions
For treasure in the skies;
Now is the harvest whitened;
O Church of Christ, arise!

Let India, China, Burma,
Receive the blood-bought prize,
Glad news of Christ's salvation;
O Church of Christ, arise!

Ah, sinful waste of sleeping—
Shake off its slothful ties!
God's hour on earth is striking,
O Church of Christ, arise!

Mary Gray Clark.

EIGHTH INTERDENOMINATIONAL CONFERENCE

The conference of officers and delegates of Woman's Boards of Foreign Missions of the United States and Canada, by invitation of the Congregational Board, will be held at Park Street Church, Boston, February 24, 25. Five conferences have already been held in New York, one in Toronto, and one three years ago, in Nashville, Tenn. Officers and other delegates who attend do not form a legislative body, but improve the opportunity for conference upon various matters of common interest to all the Boards, with free interchange of fact, opinion and suggestion

E HARRIET STANWOOD, *Chairman.*

SUGGESTIONS

Referring to the title which was given to some extracts from missionary letters, page 13 in January WOMAN'S WORK, the president of an auxiliary in Washington City writes:

"What is the meaning of the headline 'How They Whine?' I see no sense to it and probably nine-tenths of the women readers will be puzzled instead of informed by these words."

That is too bad! The editor takes her lesson with humility. If one steps off the crack of literalness for a single minute, some will misunderstand. "Nine-tenths?" It is an awful percentage. Well then, no time shall be lost in explaining what was meant. Our intention was to show, by a fair selection from a great many letters, what an uncomplaining crowd the missionaries are. So, instead of saying in literal form—See How Cheerful They Are, just for a change the objectionable phrase was used, hoping that if any woman was puzzled by it, she would be the more sure to read the extracts, and that some might say to themselves, 'I wonder if *I* would be as sunny in her circumstances.' Lecturers often tell us that one of the secrets of educating is to lead a person to see the point for himself. In this case, we doubtless failed to a degree; but "nine-tenths"! We are inclined to believe that is somewhat exaggerated.

FROM Altoona, Pa.:

In February last year, our missionary society (in the First Church) held a Valentine Social. The festal hall was decorated with strings of red hearts, cut from cardboard, and hung in festoons about the walls. Invitations in rhyme were printed on small cards and sent to every member of the congregation. We had a good literary and musical programme by home talent, refreshments were served, and when the envelopes were opened they were found to contain $300, which was given entirely to missions. The invitation began and closed as follows:

We invite you to come on Saint Valentine's Eve
To one of our Social events;
For every Saint Valentine's Day you have seen
Please bring us the number in cents.

P. S.- Come with us, we will do you good,
Will serve Ice Cream and Angel's Food;
And ask by way of recompense
Your happiest smiles and common cents.

NEW BOOKS

*Twenty Years in Persia.** By John G. Wishard, M.A., M.D. Pages 344; map and over thirty half-tone engravings; cloth, $1.50 net.

Dr. Wishard was twenty-five years old when he buckled on his harness and started for Persia alone. He was soundly broken in, by three years of experience in Urumia, Mosul and the Mountains of Kurdistan. To this period he devotes two chapters. He takes us to rough mountain villages and into wild valleys where not only "robbery and plunder were in the air" but muscular brigands seized him and his colleague, and the doctor's life was saved only by the intervention of a native woman. With chaper IV, the scene changes to Teheran where the author has long been in charge of the American Hospital.

This is a very readable book, in the style of a straightforward, practical American. It is written without egotism, or any chip-on-the-shoulder air. We recommend the chapter on "The Shah's Capital" to those who are looking for facts of daily life. They will learn about Teheran shops, how the ice cream is flavored, the women's dress, what is in the Shah's palace. Farther on they can find a Persian dinner *menú* and how an American flag was raised on foreign territory. When he writes on the "Upper Classes," the doctor informs us about the etiquette of a social call, the servants and their wages in a gentleman's house, etc.

The chapter on "The Persian Government," with a picture of the little Crown Prince, is most interesting. Dr. Wishard pays his tribute to several men of his profession—as the faithful French Dr. Tholozon who was court physician forty years. The volume closes with some discussion of "The Reform Movement."

*The Missionary Enterprise.** By Edwin Munsell Bliss, D.D. Pages 406; price $1.25 net.

There was a handy little book, "A Concise History of Missions," put out about ten years ago. This new book is the expansion of that, and by the same author. Part I, in twelve chapters, outlines such subjects as: Early Christian Missions (first Centuries) Mediæval, Roman Catholic and Protestant Missions; the Modern Movement, The Missionary Society. Part II deals with missions geographically, winding up with "The Immediate Need."

*Published by Fleming H. Revell Company.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

Dec. 11, 1908.—At San Francisco, Rev. and Mrs. W. Y. Jones from Kyoto, Japan. Address Battle Creek, Mich.

Dec. 19, 1908.—Rev. Howard Campbell from Laos Mission, who joins his family at Grove City, Pa.

Dec. 23, 1908.—At New York, Miss Mary L. Freeman from Bogotá, Colombia. Address, 384 La Salle Ave., Chicago, Ill.

Dec. 26.—At New York, Dr. Mary Noble from Lodiana, India. Address, 118 E. Monument Place, Colorado Springs, Col.

Dec. 31.—At San Francisco, Rev. and Mrs. F. S. Miller and children from Korea. Address, care Mrs. L. O. Merrill, Cal. Indus'l Co., Los Angeles, Cal.

DEPARTURES:

January 5, 1909.—From New York, Rev. and Mrs. John N. Forman, returning to Mainpurie, India.

Jan. 8.—From St. John, N. B., Canada, Miss Daisy E. Patterson, returning to Miraj, W. India.

Jan. 9.—From San Francisco, Samuel Cochran, M.D., Mrs. Cochran and three children, returning to Hwai Yuen, China.

MARRIAGE:

Dec. 30.—In Tripoli Church, Syria, by Rev. Samuel Jessup, D.D., Miss Jane B. Beekman to Rev. James Bedford Brown, both of Tripoli.

RESIGNATION:

Miss Mary McDermid, Mexico Mission. Appointed 1897.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—

On all the missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.

Schools and Colleges:

In China and India, 4 cts. each; dozen, 40 cts.
In Siam, Africa, S. America, 3c.; doz., 30 cts.
Medical Series....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.
The Year Book of Prayer, 1909..... 10 cts.

Mission Study Series No. 2:

The Nearer and the Farther East.
Postpaid, cloth, 50 cts.; paper, 30 cts.

Helps for the text-book:

"*How to Use*"..... 10 cts.
Pictures—Set of 24 half-tones ..... 25 cts.
Maps—Set of three outline wall maps and a chart, postpaid ..... 60 cts.
Library, seven vols..... $5.00

For Children:—

Springs in the Desert ..... 20 cts.
Set of paper maps, all our Stations located ..... 50 cts.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER MEETING, Feb. 16. Topics: *Our Treasury. China.*

OF importance to treasurers: Books close at headquarters April 1. This means that payments must be received in Phila. on or before March 31.

Jan. 1st shows a decided gain in receipts over the same period last year—more than $4,400 gain, in spite of the withdrawal of three New Jersey Presbyterial Societies, whose combined gifts last year, up to Jan. 1, were near $4,500. Some fine legacies, however, are largely responsible for the gain.

TREASURERS who are waiting with bated breath for our new uniform-system account books (see Jan. WOMAN'S WORK) may secure information by addressing Miss Mary W. Kerr, 501 Witherspoon Building, Phila. Prices, sample sheets and printed instructions will soon be available.

THE need of reaching those who cannot regularly attend meetings has brought about our newly formed *Foreign Missions Home Department.* Details are being arranged, and all interested can communicate with Mrs. E. Boyd Weitzel, Auxiliary Secretary.

WE record with deep regret the resignation of two Directors: Mrs. W. A. Obdyke, Secretary for C. E. Missionaries on the Field, and Mrs. J. H. Lee, Secretary for Literature. We are always sorry to lose a faithful secretary, but calls of duty in the home and as a busy minister's wife, are imperative. Happily for us, another stands ready to help in Christian Endeavor work. Mrs. Chester succeeds Mrs. Obdyke in the foreign correspondence, and our youngest member, Miss Evelina Grieves, succeeds Mrs. Chester as Secretary for Societies. Now, Christian Endeavor Societies, make it lively for Miss Grieves!

NEWS of a new Presbytery, formed from the Presbyteries of Pittsburg and Shenango in Pennsylvania, suggests our acquisition of a new Presbyterial Society—of which more later, when adjustments have been made.

ANOTHER notable prayer-meeting in December! Mrs. H. C. Havens came from Lawrenceville to share the leadership with Mrs. Watters; Mrs. W. J. Drummond of China spoke feelingly, and Mrs. H. M. McCandliss of Hainan showed by her presence that she values, even as we do, this fellowship of prayer.

WESTMINSTER Guilds, attention! Registration blanks are now ready at headquarters for all who apply.

LEAFLETS: *To-day in China,* Rev. A. A. Fulton, D.D., *As They Play in China* (for children), *A Day with a Missionary Doctor* (for children)—these three 2 cts. each, 20 cts. a dozen; *Her Offering,* 2 cts., 15 cts. a dozen; *Responsive Reading for Praise Service* (new), 50 cts. per 100.

From Chicago.

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE Thirty-eighth Annual Meeting of the Woman's Board of the Northwest will convene April 28, 29 in Immanuel Church, Milwaukee. Twice before, in 1875 and 1884, has that church been hostess, and without superstition one can guess that the third time will be the charm.

THE fact that the sale of *Year Books* was larger last year than ever before, not one copy remaining in stock, is a sign of the times, sweeter than almond blossoms. "Say, when He comes, will He find us watching?"

AMONG the friendly faces from afar seen at Room 48 during the holiday month were those of Miss Montgomery of Hamadan, Persia; Mr. Robert Brown of Mexico College and Seminary, and his mother; Mr. Fraser of Élat and Mrs. Schwab of Efulen, Africa; Mrs. McClintock of Hainan, Mrs. Allison of Guatemala, Mr. Severance of Cleveland, Mrs. John Henry Barrows of Princeton, and Dr. and Mrs. Hamilton of Manitoba.

WHILE some societies have made the twenty per cent. advance in the three quarters, and the few thousand dollars ahead of the same time last year, reported by our treasurer, Mrs. Thos. E. D. Bradley, are enough to rejoice over, the shortness of the time before April 1, the end of the year, and the heights to be scaled if our ranks are to come up to the standard by that day, make one stand in awe.

WE hope our auxiliaries will wait with as much patience as possible for the office of Field Secretary to be filled. The committee are working faithfully.

WESTMINSTER Guild Chapters are increasing in number. The latest report comes from the one hundred and thirty-fifth Chapter. Bible study will soon begin.

OUR president, Mrs. Berry, has been appointed delegate to the Interdenominational Conference to be held in Boston Feb. 24 and 25.

LITERATURE for February meetings: *Force of Missions in a New China,* free for postage; *To-day in China,* by Dr. Fulton; *Two Sunny Hearts, Child Life in China, Missionary Enterprise in China,* 2 cts. each; *Chinese Superstitions,* 15 cts. On Mohammedan Lands: *Our Work in Moslem Lands,* 5 cts.; *Glimpses of Mission Work in Syria,* 2 cts., by Mrs. Geo. L. Robinson; *Children of Turkey,* 2 cts.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Annual Meeting of the Board will be held at the regular time, the fourth Wednesday in April (April 28, 1909), at Syracuse, N. Y. This central location, together with the increase in the number of auxiliaries within the past year, should contribute to make the meeting one of unusual size, power and interest. This result cannot be attained, however, without the earnest prayer of all our membership for an unusual blessing on the work of the Board as a consequence of this meeting. For the benefit of the Presbyterial Societies recently connected with us, it may be well to state that the basis of representation at the Annual Meeting, according to our By-law, is as follows: "At the Annual and Special Meetings of the Board, those entitled to vote shall be Officers, Managers and Honorary Vice-Presidents, *ex-officio,* and delegates as follows, viz: two from the Executive Committee of each Presbyterial Society and one for every five auxiliaries."

THE blanks for the *Annual Report* are sent to Presbyterial Secretaries this month and should be returned to the Board not later than March 30.

A CHRISTMAS gift to Mr. and Mrs. Palmer, Chieug Mai, Laos. The new house, for which they have been longing, the entire amount, $3,000, having been raised by the Utica Branch as their Praise Offering for 1908.

FOUR Chapters of the Westminster Guild have been organized and have returned their organization blanks in due form to the Secretary at headquarters. These Chapters are in Memorial Church, Newark, N.J., Third Church, Rochester, N. Y., and iu the churches at Naples and Plattsburg, N. Y. We trust that if any Chapters have been organized elsewhere and have not yet reported they will send their blauks to the Secretary, Miss A. H. Prentice, at once.

AT a recent meeting of the Board of Managers, Miss Grace Walker of Montclair, N. J., and Mrs. L. L. Tribus of Staten Island were elected members of the Board. Mrs. Tribus, herself at one time a missionary, will fill the office of Secretary for Foreign Correspondence. Miss Walker will act as Home Secretary, corresponding with Presbyterial Societies in New Jersey and Northern New York.

AT the January prayer-meeting, messages were brought concerning our work abroad by Dr. Mary Niles of China, who has labored so successfully among the blind at Cantou; while Miss Rogers, fresh from her visits in Hudson aud Troy Presbyteries, told of sacrifices made by women of limited means and in rural districts to further the interests of foreign missions. Mr. Robert E. Speer gave a brief but comprehensive survey of the situation aud hopes of those on the world's firiug line; of problems between the native churches and the missionaries in Japan and between missiouaries aud the Japanese Government in Korea; of efforts toward reform in China, and the awakeuiug spirit of liberty in India, Turkey and Persia.

LEAFLETS on China: *To-day in China, Ancestor Worship, Confucius and His Teachings, Only a Woman's Life, Robert Morrison,* each 2 cts.; *China in Outline, China for Juniors,* each 10 cts.

From San Francisco.

Public meeting first Monday of each month at 10.30 A. M. and 1.30 P. M. Executive meeting third Monday.

CHRISTMAS exercises in our Chiuese schools were very attractive. Presents were provided for two hundred children. One little boy who came from China only six months ago read the Christmas address in English.

The King's Daughters Society, founded by Mrs. Coudit, met recently and was addressed by her. The school took part in the exercises and all enjoyed the tea and cake which were served.

MRS. WING, our Bible reader, assists in the schools, and reports having made 633 calls on Chinese families during the year.

MRS. CHANG, a highly esteemed Christian woman, gives two or more afternoons a week, teaching sewing to girls in the schools and to boys some manual work, and to visiting homes. Her husband is a Yale graduate. He went to China recently and returned, accompauying the royal party on their trip to America for the purpose of thanking our Governmeut.

WE fear that some of our remote societies receive no literature, no letters from our missionaries, no magazines or *Annual Reports.* We urge all intermediate secretaries to inquire iuto this matter. For WOMAN'S WORK we would suggest that five ladies pay ten cents each, as fifty cents is the subscription price, and pass it around to subscribers and their friends to read. Fifty cents a year is less thau one cent a week.

THERE is room for more books upon our library shelves at the Mission House. News from all foreign countries is very interesting in these days. We see glimpses of progress in governments abroad, and those changes briug conflicts. Our politicians, when nearing an election, cry imperialism because we own the Philippines. We paid Spain $20,000,000 for them. Shall we know better the attitude of President McKinley regarding those islauds? Shall we read President Roosevelt's utterances, what President-elect Taft said, and did, and thought about them? Shall we learn about the kind of people there, the problems the Church has before it, what has been done and the hope for the future? Let us read *An Observer in the Philippines,* by J. Bancroft Devins, Editor of the *New York Observer,* who has investigated the whole matter personally. It is a most interesting book and so readable. It contains sixty-four illustrations.

FORTY Mission Study classes are reported, and Westminster Guild is wheeliug into line. *Over Sea and Land* for Sabbath-schools aud children is au attractive little magazine at twenty-five cents a year. Let the children place two ceuts a month in their little banks and subscribe like grown people. Mrs. Laughlin reported 800 subscribers last year and expects 1,000, at least, this year. She writes many letters.

From Portland, Oregon.

Meetings on first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE death of Miss Carolina Strong, December 18, was a serious loss to our Board. She was an efficient, consecrated officer. Her sister, the late Miss Ellen Strong, went out as missionary to Korea, under this Board, in 1892, serving faithfully until failing health brought her home. She died in 1903. Miss Caroliua Strong accepted the position of correspondent with missionaries left vacant by the death of our loved Mrs. James Wilson in 1906. Miss Strong was splendidly equipped for the position, entering earnestly into the work of the Board. She cousidered it a pleasure and a privilege. She was a leader in her church (Calvary), being superintendent in the Sunday-school. Her last public service was to conduct a missionary meeting of which she was president. She was also active in Young Woman's Christian Association work. Miss Strong had the utmost faith in the power of prayer. In her last report she writes, "Let us pray earuestly, patiently, continuously for the 'promise of the Father,' 'the power of the Holy

Ghost,' until we have made the way clear for God to send it."

INTEREST in Westminster Guild is growing. Rev. J. R. Evans of Oakland, Oregon, reports a company of young ladies in his church ready for the new work. Pendleton has an enthusiastic Chapter; Wenatchee, Wash., reports a Chapter.

THE Woman's Home Missions text-book is *The Call of the Waters*, by Miss Katharine Crowell. The programme presents a wealth of knowledge which will be of great value to young women of the Church and to all who may take it up.

LEAFLETS on Ningpo, China, and on the Hospital at Haines, Alaska, prepared especially for the Chapters, are full of interest. The Alpha Chapter of Central Church, Eugene, is the first to report money. They have $16.00 to invest in mission work. Mt. Tabor Chapter, Portland, is taking up the course in earnest.

FULL notices regarding the Twenty-first Annual Meeting of the North Pacific Board will appear in the March issue.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for December, 1908

By totals from Presbyterial Societies.

ATLANTIC,	$2.00	HOPEWELL-MADISON,	$50.75	PARKERSBURG,	$142.00	WASHINGTON,	$812.35
BELL,	16.40	HUNTINGDON,	589.87	PHILADELPHIA NORTH,	5.00	WELLSBORO,	24.00
BLAIRSVILLE,	501.00	HUNTSVILLE,	64.03	PITTSBURGH,	5.00	WHEELING,	248.75
CARLISLE,	1,443.66	HURON,	156.62	STEUBENVILLE,	974.90	WHEELING, 1st Ch.,	75.00
CHESTER,	718.65	KITTANNING,	477.30	UNION,	207.06	Miscellaneous,	763.00
CLARION,	518.01	MAUMEE,	5.00				
COLUMBIA,	61.42	MONMOUTH,	282.00				
ERIE.	932.08	NEW BRUNSWICK,	1,000.00				
FAIRFIELD,	6.75	NEW CASTLE,	390.28				
FLORIDA,	6.00	NEW HOPE.	14.70				
FRENCH BROAD,	53.28	NORTHUMBERLAND,	733.45				

Total for December, 1908, $11,280.31
Total since April 1, 1908, 62,418.53

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Special Gifts to Missionaries, $40.00

Receipts of Woman's Presbyterian Board of Missions of the Northwest for December, 1908

ABERDEEN,	$64 00	DUBUQUE,	$192.64	MILWAUKEE,	$281.47	PETOSKEY,	$101.75
ADAMS,	30.00	DULUTH,	187.40	MINNEAPOLIS,	735.42	PUEBLO,	425.28
ALTON,	215 00	FARGO,	31.81	MINOT,	20.00	ROCK RIVER,	465.58
BLOOMINGTON,	12.50	FT. WAYNE,	305.71	MONROE,	106.88	RUSHVILLE,	248.00
BOX BUTTE,	19 00	FREEPORT,	440.58	MOUSE RIVER,	5.00	SAGINAW,	187.88
BUTTE,	43.00	GALENA,	20.00	MUNCIE,	192.66	ST. CLOUD,	29.00
CAIRO,	67.87	GRAND RAPIDS,	24.50	NEBRASKA CITY,	280.05	ST. PAUL,	376.74
CEDAR RAPIDS,	24.00	HASTINGS.	78.00	NIOBRARA,	44.10	SIOUX CITY,	450.75
CENTRAL DAKOTA,	121.70	HELENA,	9.20	OAKES,	4.00	SOUTH DAKOTA,	67.94
CHEYENNE,	35.00	INDIANA,	416.19	OMAHA,	314.28	SPRINGFIELD,	512.50
CHICAGO.	1,302.03	INDIANAPOLIS,	1,365.44	OTTAWA,	125.00	WATERLOO,	157.12
CHIPPEWA,	1.00	IOWA CITY,	50.75	PEMBINA,	183.00	WHITEWATER,	316.19
CORNING,	179.37	KALAMAZOO,	104.89	PEORIA,	452.00	Miscellaneous,	103.00
COUNCIL BLUFFS,	181.00	KEARNEY,	193.00				
CRAWFORDSVILLE,	284.27	LAKE SUPERIOR,	197.00				
DENVER,	302.50	LANSING,	212.15				
DES MOINES,	390 85	MANKATO,	196.89				
DETROIT,	1,566.53	MATTOON,	242.50				

Total for month, $15,293.86
Total to Jan. 1, '09, 55,272.47

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave , Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1908

ALBANY,	$494.00	GENEVA,	$267.00	ST. LAWRENCE,	$114.00	WESTCHESTER,	$253.75
BINGHAMTON,	204.00	HUDSON,	125.50	STEUBEN,	270.60	Legacy,	68.80
BOSTON,	192.00	JERSEY CITY,	273.60	SYRACUSE,	131.00	Miscellaneous,	37.60
BROOKLYN,	5 00	LYONS,	76.00	UTICA,	3,000.00		
BUFFALO,	295.25	NASSAU,	103.32				
CAYUGA.	262.65	NEWARK,	897.50				
COLUMBIA,	197.00	NEW YORK,	4,903.91				
EBENEZER,	.50	OTSEGO,	61.00				
GENESEE,	226.12	ROCHESTER,	297.00				

Total for December, $12,767.10
Total since April 1, 46,915.62

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for December, 1908

ABILENE,	$27.00	EMPORIA,	$433.80	MCGEE,	$134.25	SANTA FÉ,	$16.50
AMARILLO,	86.12	FT. WORTH,	63.00	MUSKOGEE,	136.50	SEDALIA,	210.00
ARDMORE,	51.00	FT. SMITH,	15.45	NEOSHO,	276.37	ST. JOSEPH,	115.88
ARKANSAS,	27.18	HIGHLAND,	130.85	OKLAHOMA,	161.17	ST. LOUIS,	1,395.60
BROWNWOOD,	19.00	HOUSTON,	18.08	PARIS,	55.81	SOLOMON,	87.00
CARTHAGE,	148.30	IRON MT.,	5.00	SALT RIVER,	112 86	WHITE RIVER,	2 50
CIMARRON,	4.00	JEFFERSON,	10.10	SAN ANTONIO,	29.85	Miscellaneous,	17.92
DALLAS,	150.42	KANSAS CITY,	377.80				
DENTON,	30.75	KIRKSVILLE,	100.95				
EL RENO,	11.00	LARNED,	215.25				

Total for month, $4,677.26
Total to date, 13,412.42

MRS. WM. BURG, *Treas.*, 601 Equitable Bldg., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to December 25, 1908

Pres. Socs.	*Aux.*	*C.E. and Y.P.*	*Bands.*	*Totals.*
ARIZONA	$81.80	..	..	$81.80
BENICIA	147.50	$35.00	$15.00	197.50
LOS ANGELES	1,714.90	454.49	40.75	2,210.14
OAKLAND	466.50	70.95	19.00	556.45
RIVERSIDE	216.25	72.75	3.00	292.00
SACRAMENTO	138.50	43.75	..	182.25
SAN FRANCISCO	228.75	70.00	18.00	316.75
SAN JOAQUIN	263.85	50.38	17.66	331.89
SAN JOSÉ	189 75	47.50	1.00	238.25
SANTA BARBARA	151.55	44.95	..	196.50
UTAH	41.40	4.00	10.00	55.40
	$3,640.75	$893.77	$124.41	$4,658.93

	Bands.	*Totals.*
Miscellaneous.—Pres. Ch., Silver City, N. M	$3.90	
Pres. Ch., El Paso, Texas	6.80	
Y. L. M. Soc., 1st Pres. Ch., Kansas City, Mo	12.50	
Mrs Tracy McGregor, Detroit, Mich	75.00	
1st Baptist Ch., Omaha, Neb	5.00	
Mrs. Margaret McCandlish, Newville, Pa.	20.00	
Miss Carrie McCandlish, Chambersb'g, Pa.	2.00	
Mrs. T. V. Moore, San Anselmo, Calif	3.00	
1st Pres. Ch., Cedar Rapids, Ia	75.00—	$203 20
Total for three months,		$4,862.13
Total since March 25, 1908,		13,488.69

MRS. E. G. DENNISTON, *Treas.*, 3454 Twenty-first St., San Francisco, Calif.

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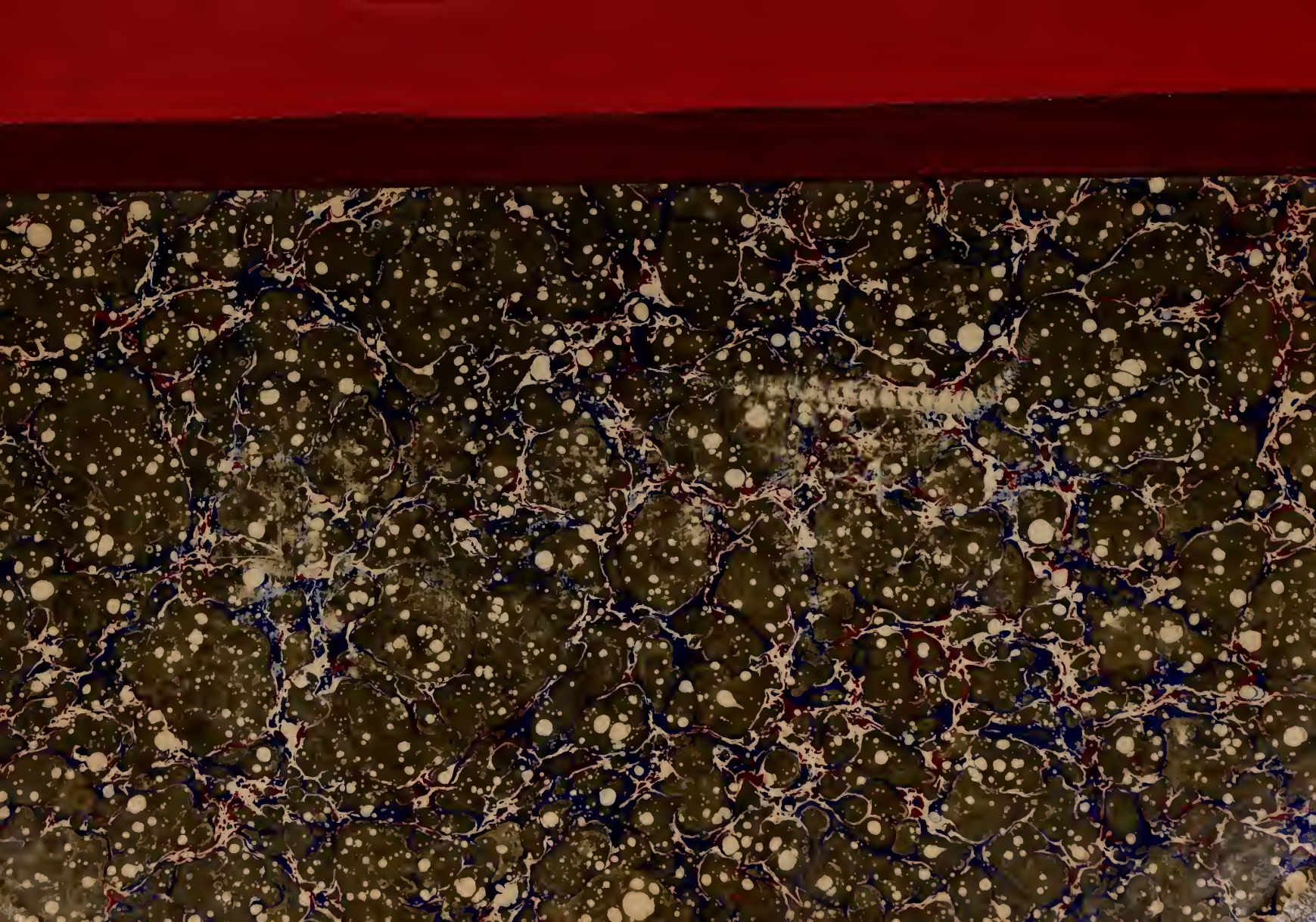
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